Sri:

श्रीमते रामानुजाय नमः

Life and Works of

Sri.U.Ve.Karapankadu Swami

English Translation by Sri Smpath Kumar Padmanaban

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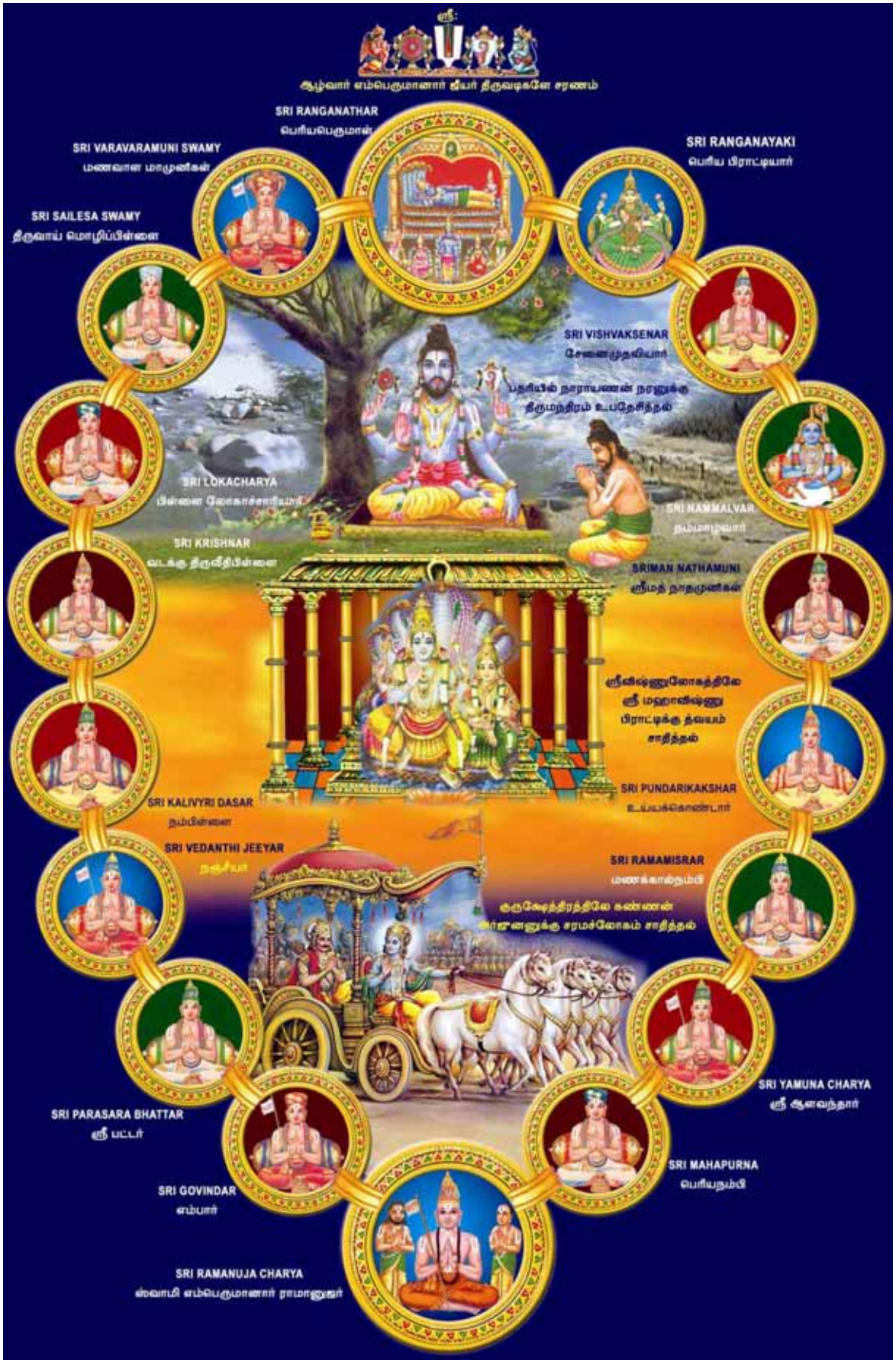
Achaarya Lineage



1
Sridhara
(SrimanNarayana)

2
Sri (Maha Lakshmi)

3
Vishvaksena

4
Sattakopaya

5
Nathamuni

6
Pundarikaksha

7
RamaMisra

8
Yamunacharya

9
MahaPurna

10
Sri Ramanuja

9
Embar

8
ParasaraBhattar

7
NanJeeyar

6
Nampillai

5
Vadakku-
ThiruvidhiPillai

4
PillaiLokacharya

3
ThiruvaimozhiPillai

2
Manavala Mamuni

1
Sridhara
(SrimanNarayana)

Sri:
Srimathe Ramanujaya Namaha:
Srimath Varavara Munaye Namaha:

AVATHARIKAI

Sri.U.Ve Karapankadu Swami is a gnana, bhakthi, vairaghya bhooshanam who lived amongst us in the last century. This noble hearted sole rode like a '*simham'*, to spread our Ramanuja Sidhantham based solely on our poorvacharya granthams. Those who lived during his days and had the bhagyam of listening to his kalakshepams are indeed blessed souls. Adiyen is not one of those bhagyasalis.

Adiyen is undoubtedly not qualified to write anything about this great soul. However, adiyen is blessed to surrender unto an acharya lineage (K.K.A Thirumani Swamikal) who had Sri Bhashyam and Bhagavath Vishayam kalakshepam from Kaparankadu Swami. Adiyen's mandha buddhi considers this fact as an incentive enough to be associated with Karapankadu Swami and pay my gratitude.

This small work on the life and works of Karapankadu Swami was based on a Tamil booklet written by one of the notable sishyas of Swami, namely Sri.U.Ve. Vangipuram Pattangi Kumaravadi Ramanujacharyar. This work was also initiated by "**VEDICS**" in an ongoing effort to create awareness to this generation about our sampradhaya giants who lived in the recent past.

It is simply unnecessary to say adiyen is only responsible for all the mistakes and errors in this attempt. If there is any merit or use from this work, it should only be to the credit of Sri. Ramanujacharyar swami and ashmath Acharyan.

As Thondapadipodi Azhwar said in Thirumaalai, adiyen is nothing but 'salamila anilam polen' and wish all the bhagavathas will accept my mandha budhi's words even though they are nothing but 'ilaiya pun kavithai'.

Adiyen

Ramanuja Dasan
Sampath Kumar Padmanaban

Atlanta
September, 2005

Azhwar Emberumanar Jeeyar Thiruvadigale Saranam
Jeeyar Thiruvadigale Saranam

CONTENTS

INTRODUCTION	4
EMBERUMAN AND ACHARYAN	4
ACHARYAN: GOD SENT RADIANCE OF KNOWLEDGE	5
GURUPARAMPARA	5
BIRTH OF OUR SWAMI	6
BHARAGATHA SWEEKARAM	6
EARLY EDUCATION	7
SAMASRAYANAM	7
TRUE SISHYA	7
DESIKA VARADHAR	7
PROPAGATING OUR SAMPRADHAYAM	8
CHENNAI'S BHAGYAM	8
THIRUMENI LAKSHANAM	8
QUALITIES OF A GOOD TEACHER	8
KALAKSHEPA GOSHTI	9
LITERARY CONTRIBUTIONS	9
PRAVACHANAMS	9
VAIRAGHYA BHOOSHANAM	10
SISHYAS	10
SASHTYAPTHAPOORTHI	11
PARAMAPATHA VAASAM	11
CHARAMA SLOKAM	11

Sri:
Srimathe Ramanujaya Namaha:

ஆத்ரேயாந்வய பூஷணாச்ச ஜநகாத் லப்த்வா ந்ருஸிம்ஹார்யத:
சாஸ்த்ராணி ப்ரதிதாத்ததைவ வரதாசார்யாத் பரஸ்தாதபி
கோவிந்தார்ய பதாச்ரிதம் நிருபம ப்ரக்யாத வாக்வைபவம்
தாந்த்யாத்யாத்மகுணாகரம் குருவரம் ஸ்ரீவேங்கடார்யம் பஜே:

சீர்மிகுந்த ஆத்திரேயன் தெளிசிங்கப் பெருமாள் சேய்
கூர்மதியன் வரதார்யன் கொடுத்த அருங்கலைச் செல்வன்
பார்புகழும் கோவிந்தன் பதம் பணியும் வேங்கட நற்
பேர் பெற்றான் திருவடியே பெரும் பேறாம் நம் தமக்கே.

INTRODUCTION

Sriyapathi Emberuman gave the chetanas the senses and knowledge to enjoy Him. However, people in this world blindly seek variety of materialistic pleasures. They are in constant quest for more and more of these worldly needs. Whereas for Sri Vaishnavas, the one and only objective is: "SRIMAN NARAYANAN". It is inappropriate to even compare such Sri Vaishnavas with those '*samsaris'*, living for materialistic pleasures.

Amongst these Sri Vaishnavas some are '*Sathkara Yogyar*', some are '*Sakavaasa Yogyar*' and some are '*Sadhaanubava Yogyar*'. The extent of one's association with these bhagavathas varies. Sathkara Yogyar are those with whom we interact at a cursory level and wish to help them in the simplest way possible. Whatever little we can do we tend to do to these bhagavathas and nothing beyond. Sakavaasa Yogyar are those with whom we agree to willingly and happily associate and share mutual bhagavath anubhavams. Whereas, Sadhaanubava Yogyar are those great scholars with whom we must always associate and benefit. This association will reap us immense knowledge of our sampradhayam. There are very few true Sri Vaishnavas amongst us. It is extremely rare to find one with all the traits of a Sri Vaishnava. It is even rarer to find a Sadhaanubava Yogyar with these traits. Amongst these rarest sadhaanubavas, our **SRI.U.VE.KARAPANKADU SWAMI** is the most precious gem of all.

EMBERUMAN AND ACHARYAN

In today's world we suffer with innumerable problems every day. Improper thoughts, meaningless speech, immoral actions have become the order of the day. On the one hand, innumerable alien religions and cultural practices, not present in the days of rishis, azhwars and acharyas, have rooted into our society and cause deterioration of our values and ethos. On the other hand, scientific advancement is making strange changes to our outlook of life and is perplexing our thoughts.

In 1966 we had a great philosopher as the President of our country. He once said in great despair, "I traveled all over the world. Scientific advancement is made in every aspect of life. However, people are shrouded in darkness and emptiness. There is no peace of mind and tranquility in life." Even today we are in the same state of affairs. Great Sages say "Not just today, eternally, darkness is the order of this world". All we get from this materialistic world is sorrow and pain. Our five sense organs only seek despicable sensual pleasures. Amidst this misery and sorrow, we think we are having full happiness and simply live. Such is our pitiable state!

In these days when Kali is dancing all over, even Emberuman is helpless. Since He cannot find a single true 'bhaktha', he is reluctant to come down. Does that mean we are simply left to our senses unprotected? Undoubtedly, "NO!" Emberuman takes the form of a true Acharyan and lends the helping hand.

ACHARYAN: GOD SENT RADIANCE OF KNOWLEDGE

Considering the pitiable state of our affairs, Emberuman out of His causeless compassion has provided us with everything needed for our union with him. He not only bestowed us with the vedas, upanishads and shasthras, He also appeared amongst us as Achuthan to show us the virtuous life. In spite of being the Eshwaran, He also wanted to be an Acharyan to us. Consequently, he came down as Sri Krishna and blessed us with Bhagavat Gita.

Sriyapathi first created four faced Brahma and instructed him on the four vedas and its meanings. Unable to protect the vedas Brahma stood empty-handed. In a similar state, Arjuna also forgot the truth of Gita then and there after receiving it. Where even Achuthabanu failed to save mankind, Azhwar, who dawned like a brilliant sun blessed us all. Untill Azhwar breathed in this world, he considered everyone like himself and saved all. Azhwar despised the samsaric cycle of birth and death and was desperate to leave. When the radiance of the sun called Numazhwar diminished, Kaliyuga snatched us all again.

Once again, due to Embiran's great mercy Ramanuja Divakarar appeared for us. As Azhwar with his gnana-dhrushti said 'Kali will be defeated, wait and see!', this world was filled with radiance of Yathiraja vaibhavam. Swami Ramanuja's birth lifted the darkness of Kali bringing back the glories of Kruthayuga proving Azhwar's mangalasasanam 'Poliga Poliga'.

மண்மிசை யோனிகள் தோறும் பிறந்து எங்கள் மாதவனே
கண்ணுற நிற்கிலும் காணகில்லா உலகோர்களெல்லாம்
அண்ணல் இராமாநுசன் வந்து தோன்றிய அப்பொழுதே
நண்ணரு ஞானம் தலைகொண்டு நாரணற்கு ஆயினரே - இராமாநுச நூற்றந்தாதி

"Even after Krishna's appearance in this world jeevathmas present in the samsaram for time immemorial did not get enlightened. However, all the jeevathmas surrendered unto Sriyapathi Narayanan, the moment Ramanuja was born."

GURUPARAMPARA

லக்ஷ்மீ நாதாக்ய ஸிந்தௌ சடரிபு ஜலத: ப்ராப்ய காருண்ய நீரம்
நாதா த்ராவப் ய்ஷிஞ்சந் ததநு ரகுவராம் போஜ சக்ஷுர் ஜலாப்யாம்
கத்வதாம் யாமுநாக்யம் ஸரிதமத் யதீந்த்ராக்ய பத்மாகரேந்த்ராம்
ஸ்ம்பூர்ய ப்ராணி ஸஸ்யே ப்ரவஹத பஹுதா தேசிகேந்த்ர ப்ரமேகை:

Lakshminathan is the huge ocean. Azhwar is the black cloud. This black cloud drank the water of compassion from the ocean and showered it as rain on the hills called Nathamuni. This water thundered down the mountain as huge waterfalls called Uyyakondar and Manakal Nambi and reached the great river Yamunachar. This river then merged into the huge lake Emberumanar. From this lake, 74 acharyas chosen by Emberumanar act as sluices and spread the compassion of Sriman Narayana to the chetanas. Swami Ramanuja made sure that Sarveswaran's mercy reaches all the chetanas. He established the sidhantham firmly. That is why Namperumal named our sidhantham as '*Emberumanar Darisanam'*, as stated by Swami Manavala Mamunikal in Upadesa Rathnamaalai. Such is the Acharyathvam, Emberuman wished for. However, Acharyathvam wished only for Emberumanar.

கடலளவாய திசை எட்டினுள்ளும் கலியிருளே
மிடை தருகாலத்து இராமாநுசன் மிக்கநான் மறையின்
சுடரொளியால் அவ்விருளைத் துறந்திலனேல் உயிரை
உடையவன் நாரணன் என்று அறிவாரில்லை உற்றுணர்ந்தே - இராமாநுச நூற்றந்தாதி

During the days of Swami Ramanuja, who is the Jagath Acharyan, Sri Vaishnavam along with Srirangam grew many folds as per his instructions. The poorvacharya parampara glowing with the radiance of Emberumanar's knowledge ended with Swami Manavala Mamunikal. Mamunikal observed with pain that after the sunset of the brilliant Ramanuja Divakaram, the darkness of kaliyuga was gradually creeping back. Swami due to his compassion for us and to make us all follow the right path gave Upadesa Rathnamalai and instructed clearly what should be done by every one of us.

பூருவாசாரியர்கள் போதம் அனுட்டாங்கள்
கூறுவார் வார்த்தைகளைக் கொண்டு நீர் தேறி
இருள் தருமா ஞாலத்தே இன்பமுற்று வாழும்
தெருள் தருமா தேசிகனைச் சேர்ந்து - உபதேச இரத்தினமாலை

"We must follow our poorvhacharya's teachings and practices and must live under the feet of our acharyan. This is the only way to live happily in this world of darkness."

Our **U.VE. KARAPANKADU VENKATACHARYAR SWAMI**, lived with the spirit of Manavala Mamunikal's upadesam, embracing Emberumanar's holy feet as the only refuge. Let us now enjoy the vaibhavam of Karapankadu Swami, who lived in this world as the ocean of knowledge and guiding light of our sampradhayam.

BIRTH OF OUR SWAMI

Rajamannarkudi, in the land of Cholas, is situated in the banks of river Cauvery, which is holier than Ganges. Sri Rajagopalan resides here. In this area, there were five villages known as '*Panchagramam*', very famous for Srivaishnavas. Like Arjuna shining amidst Pandavas, "*Kar-apan-kadu*" is famous out of the five villages. Many Srivaishnavas moved from Kanchipuram to live in Karapankadu. Perarulalan also followed the bhagavathas and stayed in Karapankadu. Perarulalan Himself gave an Acharya Rathnam to the Geethacharyan sannidhi in Karapankadu and stayed there as Varadhan.

Since Karapankadu was the dwelling place for great prapannas and thapasvis, it remained as a grand fortress of knowledge and meditation. When we talk of fortress, it is but natural to think of the king. One such king of knowledge was our Singaperumal Swami. His fame and eminence was known all over the south. He was born in a great lineage of scholars. He excelled in gnana, bhakthi and vairagyam and as his name suggests lived like a king among great pundits.

Singaperumal Swami was an outstanding scholar who understood the past, present and future. He was an eminent vedhantha scholar with absolute clarity of our sampradhayam. He used to visit Chennai out of his own interest and expense to teach the asthikas all aspects of our sampradhayam and worked hard to remove the ignorance of one and all. He learnt SriBhashya grantham from Sri.U.Ve. Ramanuja Jeeyar. With absolute knowledge of vedas, vedhanthas and shasthras, Singaperumal Swami rode like a majestic lion, spreading his fame in all directions.

Singaperumal Swami's youngest daughter was Lakshmi Ammanga, wedded to Sri. Thiruvenkatam Iyengar. Due to Perarulalan's grace and the great delight of Singaperumal Swami, in the year 1906 in the month of Pankuni under the star Punarvasu, Lakshmi Ammanga gave birth to a beautiful male child. Our Karapankadu Swami was born like Chakravarthi Thirumakan.

BHARAGATHA SWEEKARAM

In Sri Vaishnava sampradhayam, Bharagatha sweekaram is an important aspect. Sweekaram means acceptance. This is categorized in two ways, the bhaktha surrendering to Eswaran and the Eswaran accepting the bhaktha. Out of this two, all scholars agree that Eswaran willingly accepting the bhaktha is the greatest. Similar aspect is present in the case of Acharyan also. More than the shishya surrendering to the Acharyan, Acharyan himself finding and accepting someone as his own shishya is universally acknowledged as the greatest blessing.

In this note, even before our Karapankadu swami was born, Singaperumal Swami's thiruvullam was awaiting his arrival. Since Singaperumal Swami was not blessed with a male child, he decided to adopt his daughter's son. Swami as an

exponent of jyothisha shasthra, decided to have a heir from his youngest daughter's santhathi. With Perarulalan grace he decided to adopt our Swami as his heir.

Our Karapankadu swami was named Venkataryan at birth. It is a bit surprising to find both father and son having the same name. It is because Singaperumal Swami wanted to name his adopted son his own father's name. Singaperumal Swami with great affection took care of Venkataryan and adopted him at the auspicious time with the necessary ceremonies in a grand manner. Venkataryarn born in Barathwaja gothram hence belonged to Athreya gothram.

EARLY EDUCATION

Singaperumal Swami performed upanayanam to Venkataryan at a young age in the appropriate manner and sent him to Thiruvaiyaru Sanskrit College for initial education, leading to veda vedhanthas. Venkataryan was born for vedhantha. Even in the days of Singaperumal Swami there were abundant people deliberately twisting the meanings of our shasthras. Instead of making the poorvacharya's vyakyanams more prominent and well received, these kuthrushtis attempted to cover up those great works and endeavored to release new vyakyanams based on their own mundane interpretations. Due to petty quarrels, our sampradhayam, which was crystal clear, became murky just as elephants do to a clear pond while bathing.

The number of scholars who truly understood our poorvacharya granthams and were spreading it in the right way started to gradually diminish. Singaperumal Swami was pained deeply by this state of affairs. At his old age he wished to change this. Our Karapankadu swami came to fulfill this wish and to quell everyone disturbing our sampradhayam. Even today we are reaping the benefits of this success.

While learning tharka shasthra in Thiruvaiyaru College, our Swami was adept enough to teach other students all the subjects. His teachers in the college were amazed by our Swami's abilities. He learnt tharka shasthram from giants like Vilakkudi Srinivasacharyar Swami, Vennatarankarai Srinivasacharyar Swami and Vijayendraachar swami.

SAMASRAYANAM

Singaperumal Swami's ancestors were all swayamacharyars. However, understanding the greatness and importance of being an acharya, Singaperumal Swami surrendered unto acharyas from Thirumalai Anandanpillai santhathi. Govindappangar Swami is one prominent acharyan in that lineage. He was also known as Sri Ranganarayana Jeeyar. Our Swami blessed by great acharya shreshtas of gnana and bhakti, surrendered unto Govindaappangar Swami.

TRUE SISHYA

"ஸத்புத்திஸ் ஸாதுஸேவீ ஸமுசிதசரித: தத்த்வ

போதாபிலாஷீ: சுக்ரூஷு: த்யக்தமான:

ப்ரணிபதநபர: ப்ரச்நகால ப்ரதீக்ஷ

சாந்தோ தாந்த: அநஸூயு: சரண முபகத: சாஸ்த்ர விச்வாஸசாலீ சிஷ்ய:"

Our Venkataryar, having fully mastered various subjects like vyakaranam, tharkam, nyayam etc., with all the auspicious qualities of a true sishya was ready and qualified to receive vedhantha upadhesam. He learnt '*Bhagavath Vishayam* – the dhravita vedam', *Thirumanthram* meanings, *Thiruppavai* meanings and other '*arulicheyals*' which are the backbones of our sampradhayam from Singaperumal Swami himself. He also learnt Mysore Ananthazhwan's '*Vaathaavali*' from Singaperumal Swami.

DESIKA VARADHAR

A contemporary of Singaperumal Swami was Desika Varadhacharyar Swami, well known to all. He accepted sanyasharamam and became Sri Ranganarayana Jeeyar and lived in various divya desams, performing innumerable kainkaryams. He is an exponent of all shasthras and a remarkable orator with a good sense of humor. By his upanyasams he

attracted many asthikas living in and around Chennai. Our Karapankadu Swami learnt '*Shruthaprakasikai'* (an explanation to Sri Bhashyam), '*Srivachana Booshanam'* (collection of sampradhaya meanings), '*Acarya Hrudhayam*' (based on Namazhwar's arulicheyal) from Desika Varadacharyar Swami. The word 'desikan' means 'Acharyan'. The word 'Varadan' means 'one who gave a great acharyan'. It is not at all surprising to note that Perarulalan himself was present as Desika Varadhar for our Swami.

PROPAGATING OUR SAMPRADHAYAM

As Andal said, "*Moori nimirdhu Muzhangip purappattu*", our Swami left his birth place in 1930 to propagate our sampradhayam. First he went to Sriperumbudur, Ethirajar's birthplace. He stayed there for about one year teaching vidhyarthis the samanya shastras. While he stayed at Sriperumbudur, our Swami learnt Nyaya Bhaskaram (tharkashastra) from Aasuri Ramanujacharya Swami. Having graced Sriperumbudur, our Swami left to Chidambaram and joined Annamalai University as lecturer of tharkashastra. He worked in this capacity for about three years.

CHENNAI'S BHAGYAM

Our Swami born for vedantham, was not satisfied in just teaching samanya shastras. Thiruvellikeni Parthasarathy happily accepted our Swami. From 1937 onwards he started living in Chennai to the delight of everyone there. For more than 35 years, like a divine music from Veena in the midst of chaos and commotion and as an oasis in midst of a desert, our Swami stood like a beacon of knowledge striving to remove the ignorance of asthikas.

THIRUMENI LAKSHANAM

Anyone who saw our Swami in pure white panchakacham speaking soft melodious words with nothing but sathvagunam will all be mesmerized in the same way Sri Rama was seen by people in Ayodhya. Embiran showed his golden thirumeni to azhwars and attracted them. Emberumanar attracted Amuthanar by his divine beauty.

கையில் கனியென்ன கண்ணனைக் காட்டித் திரிதலும் உந்தன்

மெய்யில் பிறங்கிய சீரன்றி வேண்டிலன் யான் நிரயத்

தொய்யில் கிடக்கிலும் சோதிவிண் சேரிலும் இவ்வருள்நீ

செய்யில் தரிப்பன் இராமாநுசா என் செழுங்கொண்டலே - இராமாநுச நூற்றந்தாதி

In the same way, many have openly said, just the sight of our Swami gives them more joy than even his great upanyasams and the depth of meanings conveyed in those lectures.

Every time, our Swami speaks, it appears as if a bud blossoms, and the import of his every word filled the air with divine fragrance. Our Swami full of grace will walk slowly to the stage and sit meditating on his acharyas quietly and then start his lectures with the word 'Sriyapathi...' pausing at every single word with perfect pronunciation and meter. This is a sight to behold by anybody. The grandeur of our Swami will make everyone marvel as if Manavala Mamunikal himself has come again.

QUALITIES OF A GOOD TEACHER

Our Swami has every qualities of a great teacher as described in "Nannool", the lexicon of Tamil grammar. His patience and perseverance is comparable to Bhumadevi. His analysis of any issue or subject matter will have crystal clear comprehension and will carry no prejudice. While giving discourses, our Swami would wet his lips now and then. Many compared this characteristics with that of Adhiseshan and further reminded them of Ethirajar, who is the incarnation of Adhiseshan. Our Swami would always explain sampradhaya differences without hurting anyone's feelings. His modesty, simplicity and virtue of treating youngsters with equal respect are a wonder. To everyone these qualities of our Swami reminded them of Manavala Mamunikal.

KALAKSHEPA GOSHTI

The number of upanyasakas was growing in Chennai. There were only a handful of vedanta upanyasakas. It was very rare to find a grantha kalakshepam based on purvacharya srisukthis. Many scholars simply took these lectures as an opportunity to display their oratory skills and quote from various languages. This became a new style in today's kalakshepam. However, our Swami's kalakshepams were completely different. Every time our Swami gave grantha kalakshepam he became the author of the grantham itself. If he is giving lecture based on Bhagavath vishayam, he will become Nampillai himself. In Shribhashya lectures we can see Udayavar. In lectures on rahasya grantha's we can see Pillai Ulakaryan and Swami Manavala Mamunikal. If it is Azhwars 'arulicheyals' or Sri Ramayanam we will be seeing Swami Periyavachan Pillai. In Thathparya Chandrika Swami Vedanta Desikan will be seen. If it is stotrams, Alawandar, Azhwan and Bhatar will all be with our swami.

It is the trait of great scholars not to omit even a small detail. Our Swami will never miss a single letter in Emperumanar's Vyakhyanams. It is a rare ability to explain matters without hurting the feelings of other religions or mathams. It is an in-built ability of our swami.

LITERARY CONTRIBUTIONS

Periyavachan Pillai having written vyakyanam to all the divya prabandhams earned the title Vyakyana Chakravarthi. Unfortunately due to ignorance, some of his vyakyanams written for Periyazhwar Thirumozhi were lost in time. Sishyaas of Manavala Mamunikal, seeing his prabhavam, requested him to complete the missing parts. As per their wish, Swami did write vyakyanams. However, seeing Mamunikal's vyakyanam every one wanted him to write similar vyakyanams for all the divya prabandhams. Mamunikal refused to do the same saying that while poorvacharyas granthams are available it is inappropriate to write our own. In the same way, our Swami also decided not to write any additional vyakyanams, even though he is undoubtedly qualified.

However, to clarify some of the doubts in our sampradhayam, Swami was not reluctant to write based on poorvacharyas vyakyanams. Some of his works are "*Dhraupathiyum Thirunamamum*" , "*Sri Ramayana Saram*", "*Geetha Saram*" etc., Out of these, Dhraupathiyum Thirunamamum is an outstanding research work to clarify various doubts about the sampradhayam. Some people with great envy wrote derogatory remarks about our Swami's works. However, he maintained complete silence about these 'critics' and even treated them with due respect.

PRAVACHANAMS

1. **Bhagavath Geetha**: Due to the grace of Githacharyan, our swami had brilliant knowledge of Bhagavath Gita and was giving discourses on numerous occasions. Swami had completed Gita discourses alone more than 10 times. Out of these 4 or 5 times, the discourses were given in Parathasarathy sannithi itself. In addition to places in Chennai like Mambalam, Mylapore and Town, Swami gave Gita discourses in other cities like Coimbatore, Chitoor, Mumbai, Madurai etc., Swami completed Gita Bhashya lecture based on Thathparya Chandrikai also.
2. **Bhagavath Vishyam**: Swamy had done '*sattumurai*' of '*eedu'* kalakshepam at least three times. For many scholars this great grantham is impossible to complete even once in their life time. The kalakshepam took place in Mambalam, Triplicane etc. However, the one conducted Swami's own thirumalikai, this could not be completed.
3. **Sri Bhashyam**: Swami completed this kalakshepam based on "*Shrutha Prakasikai*" in Sennakesavan Sannithi. As a lecture series Swami completed this grantham in many places like Mambalam, Triplicane etc., His attempts to complete this one more time in his thirumalikai could not be fulfilled due to lack of time.
4. **Sri Ramayanam**: In Mambalam and Kasi Chetty street our Swami completed twice the kalakshepam on Ramayanam including every single slokam. In addition to this, as a collection of upanyasams Swami performed Rama Pattabishekam in many places, including Sennakesavan Sannidhi.
5. **Sri Bhagavatham**: With '*Veera Raghaveeyam*' Swami completed Bhagavatham kalakshepam in Mambalam and Kakumani Charity buildings. '*Dhasama Skantham*' and '*Ekadhasa Skantham*' alone were completed in many places.
6. **Sri Vishnu Puranam**: Swami completed Vishnu Puranam kalakshepam, based on Engalazhwan vyakyanam, in Triplicane Sri Parthasarathi Bhaktha Samaj and Chennai Gita Sangam.
7. **Sahasranama Bhashyam**: With Battar Bhashyam, Swami completed this series in Vanamamalai matam and other places.
8. **Mahabharatham**: In Triplicane Vanamamalai Mutt Swami completed Mahabharatham kalakshepam with Gita 'sattumurai' in 1966. This was completed with Dharmaraja Pattabishekam.
9. **Rahasya Granthams**:

a. **Srivachana Bushnam**: Swami completed this great grantha kalakshepam based on Mamunikal's vyakyanam
b. **Mumukshupadi**: More than 10 times in Chennai and other places Swami completed Pillai Ulakaryan's masterpiece to the delight of every askthika.
c. **Acharya Hrudhayam**: Three times Swami completed this upanyasam in Chennai and also in his thirumalikai.
d. **Thathva Thrayam**: Many were blessed to hear Swami's complete lectures on Thathva Thrayam in Triplicane Vanamamalai Mutt.

10. **Other Prabandhams**: As if the above mentioned list was not enough, Swami also gave lectures in other Prabhandhams like Nachiyar Thirumozhi, Thiruvirutham, Thirunedunthandakam, Ashtasloki, Chatusloki etc.,
11. **Thirupavai**: This is Swami's most favorite subject. More than 50 times Swamy completed Thirupavai discourses, which even today is an achievement difficult for many to simply imagine. Dr. V. Rama Iyengar took special care in introducing Swami's Thirupavai discourses to Chennai.

Swami will never lecture without poorvacharya's vyakyanams. He will spend his entire daytime in reading these vyakyanams and give discourses in the mornings and evenings. Many noble hearted philanthropists like Thirumazhisai Dr.T.A. Rangacharyar, Numazhwar Chetty, Kakumani Charities, Triplicane Parthasarathy Bhaktha Samaj took special attention in matters related to Swami's kalakshepams.

Due to health reasons Swami could not travel much outside of Chennai. In spite of this, Swami gave kalakshepams in Coimbatore, Thanjai, Mannarkudi, Madurai, Thiruperai, Azhwar Thirunakari, Sri Villiputhur, Udumalaipettai, Chithoor, Salem, Mumbai, Delhi etc.,

In addition to grantha kalakshepams and upanyasams, Swami also used to conduct, Thirupavai sadas, vidhvath sadas, vakyaartha goshti, opening ceremonies, book release functions and other functions. Swami's words never failed to attract the hearts of asthikas in any place or any situation.

VAIRAGHYA BHOOSHANAM

More than anything, it is Swami's vairagyam on material benefits which glows immensely. Swami had a big family. He was blessed with five sons and four daughters. Still Swami, never was concerned about loukika affairs. As a true '*karmanu guna purnan*', Swami lived with the attitude that '*what will happen will happen*'. Peace of mind and divine qualities are the benefits of vedhantham, not material success and power. We can see this meaning in Swami's life. In this world, filled with people who take every opportunity to make more and more money and wealth, our Swami was an exception. He had the noble quality of not putting a price on vedhantham. When some one approaches Swami for a kalakshepam, all he will ask is about the subject matter, and the duration he should speak on the subject. Swami will never make false praises about anyone for material benefits or advancement.

In addition to Sri Vaishnava goshti, Swami also used to interact with scholars from other schools of thoughts like Madhvas and Gaudiyas. He used to involve in many vidhvath sadas.

SISHYAS

Some of the notable siromanis who learnt Sri Bhashyam from our Swami are Sri. U.Ve.Velukkudi Varadhacharyar, Sri.U.Ve. Pillailokam Bhashyakarar, Sri.U.Ve. Sadhapishekam Govinda Narasimacharyar, Sri.U.Ve Karapankadu Rangaramanujacharyar. All these shishyas performed kalakshepams all over the country.

Sishyas who learnt Bhagavath Vishyam from Swami are Brindavanam Govardanam Rangacharyar, Sons of Thirumani Swami namely, K.K.V. Appan Srinivasacharyar, Kumara Venkatacharyar, Appan Ramanujacharyar and, Pillailokam Sthalasayanathurivar, Melkote Lakshmi Thathacharyar, Ariyar Srirama Iyengar, Vangipuram Pattangi Ramanujacharyar and Srivilliputhur Vidwan. V.K. Srinivasacharyar. It is to be noted that the three sons of Thirumani Swami learnt Sri Bhashyam from Singaperumal Swami, learnt the same from our Swami also.

Some of the noted sishyas who were always involved in Swami's goshti were C.R. Srinivasa Iyengar, Jakkampettai Rani Seshammal, S. Ramasamy Iyengar and Padmasani Ammaal.

SASHTYAPTHAPOORTHI

Swami's Sashtyapthapoorthi celebrations started from 09/03/1966 for five days with all the grandeur and pomp. For this occasion, a committee was created with Sri. Mukkaalu Numazhwar Chetty,as its head. The celebrations were held near Mylapore Madhavan Sannidhi. Thiru Kalyanam was performed in the last day. Respects and regards poured in from all corners of the country. Prasadams from divya desams poured in with blessing. Praises from the print media were terrific. Vidhwad sambhavana from heads of various Mutts reached our Swami. Vedaparayanam goshtis graced the occasion. Various articles from many scholars were released.

During Sri Rama Pattabhishekam ayodhya was decorated in an outstanding manner. Swami's sashtyapthapoorthi brought back those periods of happiness.

PARAMAPATHA VAASAM

Due to Kali's vengeance, Swami's second son-in-law reached Acharyan's thiruvadi on the last day of the Sashtyapthapoorthi celebrations. This unfortunate incident was a big blow to Swami. After this, Swami started facing various difficulties in his life.

Inspite of all this, Swami stood firm. His radiance of knowledge never dwindled. Even though Swami is a very tender hearted person, he had a will power of iron. He never wilted under sorrow or pain. His heart withstood everything and surged ahead. However, Swami's thirumeni could not handle the stress. Disabilities started overtaking our Swami and over a period of five to six years, his health deteriorated greatly. Even then he did not give up his practices. With extreme difficulties he still gave kalapshepams. Swami took grantha kalapshepam as the medicine for his illness. He used to conduct Geetha Bhashyam and Sri Bhashyam lectures in his own thirumalikaai even during his last days.

Swami's son Ramanujan stayed near him all the time. Swami's devigal, in spite of her own illness attended to Swami's needs. Dr. Rama Iyengar of Bangalore left his practices and stayed in Mylapore to take care of our Swami. However, our Swami lost his mobility and was bed-ridden. On 07/08/1971, Saturday morning 4.30 a.m. our Swami reached Acharyan thiruvadi.

The sun of knowledge settled in the depths of ocean. A great soul of gnana, bhakti and vairagyam left this world to continue kainkaryam to Divya Dhampathis along with all the Acharyans and Nithyasooris in Paramapadam. Let us all remember the glories of our Swami and strive to realize his dreams.

CHARAMA SLOKAM

அப்தேமுத்ர விரோதி க்ருத்யுபகதே பாநெளகுலீரம் சதே |

க்ருஷ்ணேஸெளரிதிநே ஹுதாஸநதிதெள ஸ்ரீ பூதஸுரீந்த்ரபே |

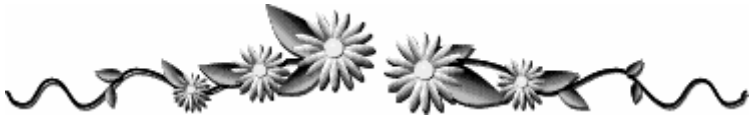
வேதாந்தத்வய சைல கந்தரசர: ஸ்ரீவேங்கட: கேஸரீ

விஷ்ணோரங்க்ரியுகீதரீம் நிஜகுரோ: த்ருஷ்ட்யாப லோகேபரே ||

விரோதிக்ருதி க்ருஷ்ணஸ்ய ப்ரதமே கர்க்கடே சனேள ||

ஆத்ரேய வேங்கடாசார்ய: ஸ்வாசார்ய சரணாவகாத் ||

Appan thiruvadigale Saranam



SERVE OUR TEMPLES (ANCIENT VAISHNAVA SHRINES - DIVYA DESAMS)

Maintaining an ancient temple is better than building a hundred new ones. That is the reason why Yashoda who brought up Sri Krishna, attained greater eminence compared to Devaki who gave birth to Him. When the temple is a Divyadesam, the service is all the more significant.

"*Serve our Temples*" is an intiative to help our temples by restoring basic services, food, shelter, education, financial independence

Dream a little. Do a little

"What we can do, we must" - As He allows us to use His resources for Him via devotees like us.

Back home in India, there are so many temples deprived of their basic needs and services, primarily due to lack of funds. With galloping prices, temple assets stripped, no government support, the temples have never found it as difficult to sustain as they have now. Most of the temples are deprived of basic necessities for the unhindered performance of minimum daily prayers.

1. One priest to offer prayers and keep the premises clean and open for devotees (Rs: 2500 per month)
2. Food (Prasadam), Oil, Flowers (Rs 2500 per month)

With just $100 per month (Rs 5000 per month) we have a divine opportunity to preserve a temple. It is the solemn duty to preserve the temple not only for current day devotees to have a divine Darshan but also for our future generations.

From the U.S, far away from India, yet you can still make a difference. Allow His Grace to flow, and spend His money for His causes.

Vedics Foundation volunteers to serve as a bridge between those willing devotees who have resources and the temples in need. Vedics has already reached out to a few temples.

Please visit www.vedics.net/projects for helping an ancient temple. For further details, send mail to: vedics@yahoogroups.com

Details : www.vedics.net/activities/

HELP PUBLISH THE TREASURES - PURVACHARYAS WORKS AND MEANINGS

Many of our purvacaharyas books are on the verge of being lost forever. Many more vyakhyana books as preserved in 1700's are already extinct. We have to preserve the existing books, especially books on Mulam (sources) and their explanations (vyakhyanams).

Mulam preservation: The 4000 Dhivya prabhandam. Every year we see changes being introduced into the 4000 sacred verses. We have to print the originals as preserved in 1800s. This needs to be distributed as is in the original form and also be translated in to other languages. Once the originals are preserved, their vyakhyanams should be preserved. Periya Vacchan Pillai has given us the vyakhyanams for the 4000. Our Acharya lineage has expounded on this and given us vyakhyanmas in varying depth. All this needs to be made available to the public. Vedic_Books has started work in this progress. Please join this service.

We have started this work with intial focus on Sri PB Annangarachar Swami. Swami preserved hundreds of ancient works and tried to print as many of them in 1930's. Most of his books are not available anymore. The orginals that he preserved for future generations are about to be lost forever.We need your time and your charitibale contributions towards this effort.

Vedic_Books has started services in this area. Please join this service. E-mail: vedic_books@yahoogroups.com

Srimathe Ramanujaya Nama:

Sri:

श्रीमते रामानुजाय नमः

Basic Tenets of VEDICS: www.vedics.net

FALL IN LOVE WITH GOD

Pray with sincerity, humility and gratitude for atleast 15 minutes a day.

RESTRICT FOOD CONSUMPTION

Eat anything only after offering it to God.

MEDITATION

Meditate on the LORD, atleast thrice a day, a minimum of 3 minutes each time.
Chant Sri Vishnu Sahasranamam (the 1000 Holy Names of Lord Vishnu) once a day.

RESPECT FOR ALL THAT IS HIS

Strive to lead a life in which you will never hurt a fellow living being for any reason.

MONEY

Earn to live, educate, support and serve and not for the sake of pursuing materialistic desires.

CHARITY

Donate however little it may be to noble causes. Feeding the needy is the highest form of charity.

CONTENTMENT

Be happy and content that you are His property.
Thank your preceptors at least once a day for blessing you with this awareness.

ABSOLUTE FAITH

Place complete trust in the supreme LORD. Do not go against His way.

SELF – CONTROL

Strive to live a life free from selfish desires and anger.

Always adorn a peaceful smile; it will work on others and on you too
Always keep "dwayam" in your heart.

Join devotee e-mail list: ramanuja@yahoogroups.com